# THE PACIFIC

A religious and family paper

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Pacific Theo Sem
Reading Room

## WAIT AND SEE.

"When my boy with eager question
Asking how, and when, and where,
Taxes all my store of wisdom,
Asking o'er and o'er again,
Questions oft to which the answers
Give to others still the key,
I have said, to teach him patience,
'Wait my little one, and see.'

"And the words I taught my darling
Taught to me a lesson sweet,
Once when all the world seemed darkness
And the storm about me beat.
In the children's room I heard him,
With a child's sweet mimicry,
To the baby brother's questions
Saying wisely, 'Wait and see.'

"Like an angel's tender chiding
Came the darling's word to me,
Though my Father's ways were hidden,
Bidding me still wait and see.
What are we but restless children,
Ever asking what shall be?
And the Father in his wisdom,
Gently bids us 'Wait and see.'"

# THE PACIFIC

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### The Anchor of Hope.

Four anchors let out from the stern held the vessel from drifting upon the rocks. The soul has a better anchor. It is the hope "both sure and steadfast, and which entereth into that within the veil." We can endure with steadfastness so long as we are pressing forward to some goal; as the rolling wheel stands upright so long as it moves swiftly forward. Paul's vision swept out beyond surge and tempest. He held fast to God's promise, and fixed his eye upon the city to which he traveled, and the work there given him to do. It is the forward look that keeps the soul steady. Let us fasten our eyes upon the heavenly heights and be at peace.

### Not Higher Critics.

It isn't higher critics that are destroying the influence of the church—and I have no more sympathy with the destructive critics than you have. The trouble is not with the higher critics, but the lower living of Christians. The fog of higher Christians is not to be dissipated by firing great guns at it. That only adds to the fog the smoke of the powder. You can dissipate the fog only by the sunbeams of Christian living. I'll wear myself out preaching the evidences of Christianity, and some cross-grained representative of Christianity in the pews will spoil the whole inside of ten minuter after I get through.—P. S. Henson, D.D.


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# THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, July 14, 1904

## TONGUES—MINISTERIAL AND OTHER.

A few weeks ago a preacher, by personal letter, invited all the saloon keepers, pool-room men, city and county officials, and many prominent business men, to a Sunday evening service for which he had prepared an address on "Rotten Citizenship." We do not know how many of the specially invited persons were in attendance, but if they were not there in response to the invitation personally extended by the pastor, and if some of them did not hear there a highly scathing arraignment of themselves, they undoubtedly read it a little later, for the address was soon given to the public in printed form. The preacher was not sparing in his use of words and epithets, and if culprits were in his congregation that night, their faces must have tingled as the burning denunciations fell upon their ears. We doubt very much the wisdom of this discourse. It is an old saying of worth that "a drop of honey catches more flies than a gallon of gall." As we write there lies before us a book containing a temperance address which was given by Abraham Lincoln in 1842, in which it is said: "When the conduct of men is designed to be influenced, persuasion, —kind, unassuming persuasion,—should ever be adopted. Assume to dictate to his judgment or to command his action, or to mark him as one to be shunned or despised, and he will retreat within himself, close all the avenues to his head and heart, and though your cause be naked truth itself, transformed to the heaviest lance, harder than steel, and sharper than steel can be made, and though you throw it with more than Herculean force and precision, you shall no more be able to pierce him than to penetrate the hard shell of a tortoise with a rye straw." A wise young man was Abraham Lincoln! If he had not possessed such wisdom and judgment in 1842, it is not likely that he would twenty years later have had the wisdom which was requisite for the one who should lead the nation safe through the dark and trying period of civil war. No righteous man ever should or ever can look with other than disapproval on wrong-doing. But intemperance of language in characterizing it is scarcely less excusable than is intemperance in other ways.

Long ago, out of his own experience and the experience of others, the Psalmist was led to say: "I will take heed to my ways that I sin not with my tongue. I will keep my mouth with a bridle." And the writer of Proverbs said: "He that keepeth his mouth, keepeth his life, but he that openeth wide his lips shall have destruction." In the Epistle of James, the tongue is spoken of as "an unruly evil, full of deadly poison."

When in ancient days Aesop's master ordered him to purchase, for the entertainment of guests at dinner, the best thing he could find in the market, the slave went out and purchased a large supply of tongues and instructed the cook to serve them in a variety of ways. And so at the dinner, in all the courses and in all the dishes there was nothing but tongue. When the master, in his anger, upbraided him for unfaithfulness, Aesop replied: "And have I not obeyed your orders? Is there anything better than tongues? Is not the tongue the bond of civil society, the key of science and the organ of truth and reason? By means of the tongue cities are built and governments established and administered. It is the instrument by which we discharge the chief of all our duties, praising and adoring the gods." Then the master, thinking to catch him, said to Aesop: "Go to market again tomorrow, and buy me the worst thing you can find. This same company will dine with me, and I desire to diversify my entertainment." When the guests had gathered about the table the next day they were served with nothing but tongue, Aesop saying to his master that the tongue is the worst thing in the world; that it was the instrument of all strife and contention, the source of division and wars, the organ of error, lies, calumny and blasphemies.

Some one has said that the tongue is the glory of man. Better and more comprehensively another has said that it is the glory of man when it is sanctified. Estimating long ago the good the tongue can do, Solomon said: "A word fitly spoken is like apples of gold in a network of silver." And Job saw and said: "How forcible are right words!" Blessed is that man who knows when to speak and when to be silent; who is able to say the right word at the right time! It is said that one of the virtues of George Washington was that he knew how to be silent. John Adams once said of him that he had the most remarkable mouth he had ever seen, for he had the art of controlling his lips. Captain W. E. P. French, of the United States army, writing recently of the curtailments of freedom of speech and action in the military service, expresses the opinion that they might be applied to the entire body-politic with beneficial results, and adds: "To keep one's mouth at the safety-notch is not a bad rule for either soldier or civilian; it makes for self-respect, good order and kind feeling."

"How beautiful upon the mountains," says the

old prophet, "are the feet of him that bringeth good tidings, that publisheth peace, that bringeth tidings of good, that publisheth salvation." If any one should place special guard over his tongue it is the man who proclaims salvation. The Master, who knew what was in men, was very sparing in denunciation.

## The Religious World.

The Rev. Dr. A. C. Dixon, of one of the Baptist churches of Boston, has been called to succeed the Rev. Dr. Campbell Morgan in the Moody schools at Northfield, Massachusetts.

Booker T. Washington is to be one of the speakers at the General Conference for Christian Workers which is to be held at Northfield Massachusetts, from July 29th to August 14th.

The Pacific Grove Chautauqua Assembly is in session now and will continue through next week. Among the speakers of prominence this year is the Rev. Dr. Hillis, of Brooklyn, New York.

The American delegation to the Salvation Army Congress in London had a highly cordial reception. Colonel French, of San Francisco, is reported in a cablegram as saying: "We expected to be treated as other delegations when we sailed. Now we are treated by the English as at least third cousins. We receive hospitality on every side." It is noteworthy that General Booth said in his address that pauperism in England was due almost entirely to the use of alcohol.

Speaking in London recently on the text, "Watchman, what of the night?" Dr. Campbell Morgan said that wherever he had gone in the United States during the last three years he had felt the breath of the dawn. Everywhere, he said, the churches are awakening. And then he added that he had been three weeks in England and he went nowhere without hearing much about a coming visitation, of the daybreak and of showers of blessing. Concerning the spirit of the age, he said: "I am not one of those who believe that the church of God must catch the spirit of the age. A thousand times no! The church must know the spirit of the age, not to catch it, but to correct it."

The Pacific Churchman, the organ of the Protestant Episcopal church on this coast, takes notice of the progress in the movement for union between the Presbyterian branches of the church and that for union of Congregationalists, United Brethren and Methodist Protestants, and says in that connection: "This is real progress. It shows that the most important factor in the progress toward reunion is coming to light. Christians in America are beginning to see that unity ought to be; that division is not Christian; that to hold an ideal of division is indefensible. Furthermore, in the realization of unity these steps are in the right direction. Organic unity must first come among those who are already nearest; whom merely local or transient causes separate. Then the more fundamental divisions can be overcome and the church restored to the unwounded beauty befitting the body of Christ."

Dr. Alexander Mackennal, one of the world's great preachers, died in England the last of June. Dr. A. H. Bradford, moderator of the Congregational National Council, who was in London at the time of his death, said of him in a brief article in the Examiner of that city: "Dr. Alexander Mackennal was one of the noblest men that any of us have ever known. He was a born leader, he was a statesman, he was a very humble and earnest Christian. He was a man who had proved himself worthy of being trusted in many ways. He had received the honor and the trust of the churches of Great Britain, and I may go further, I think, and say that he had received their almost universal love. And what I say of your churches I say also of those on the American continent. Twice he had represented the Congregational Union of England and Wales there, he had preached in many of our churches, he had for two Sundays preached in the church of which I am pastor. He had everywhere won our love and our gratitude. To him more than any other man, if I understand the situation, is due the federation of the Evangelical Free churches of this country, and the fact that the International Congregational Council has ever had a being. I feel I can hardly express the debt of my own personal gratitude to Dr. Mackennal, and the greatness of my appreciation of him. A fellowship of churches that has in one generation to remember two such men as Robert William Dale and Alexander Mackennal surely is very rich in its memories."

The Pacific Churchman, the paper published in the interests of the Protestant Episcopal church in California, has shown marked improvement under the management of the Rev. Marion D. Wilson, who took charge recently. Among the editorial notes of interest in the last number we find the following: "It is sometimes urged, as an argument against the permissive use of the Revised Version, that there will probably some day be a better revision undertaken by the Anglican Communion; that the next Lambeth conference might indeed be urged to begin the movement. It is an uncertain hope to build upon. The dissatisfaction with the King James' Version lasted for more than a generation after its publication, but resulted in nothing. The King James reigned undisputed for two centuries. The present revision was agitated for many years before work was begun, and the work itself took fourteen. Future revisions will have to be made; but no such great work can be warranted until it is clear that the present revision is not suited to the present generation and cannot be used during the immediate future. Furthermore, a version by the Anglican Communion alone would be merely divisive. To become an English standard a version must represent all English-speaking Christians. The chief point of interest for us, however, is not in these more general questions. It concerns the bearing of this hope upon the question at issue, viz.: Whether the reading of the Revised Version shall be permitted in the churches. It is clear that the hope could not be realized under a score of years. The hope of something better in a score of years affords no valid reason for forbidding the use today of the best which we have today. And the hope is at best a vague hope."

Major Halford, of the United States army, writes as follows of the neglected opportunity to extend the Young Men's Christian Association work properly in the Philippines: "Three years ago the cry was first sounded for an extension and development of association work in the Philippine Islands, especially in Manila, the capital city of the archipelago. The imperative demand was then, as it is now, for a suitable building and equipment for a thorough and com-

prehensive work in Manila, for both American young men and for the large and increasing class of self-respecting and intelligent young Filipinos who have been brought into contact with American interests and ideas. In what seemed the best way, this need and righteous demand of our young men has been repeatedly urged upon the Christian people of the United States. But the appeal fell upon unheeding ears; it was impossible to so impress the need as to arouse any adequate response. The army and navy work in the Philippines, the record of which is one of rare devotion and sacrifice and of glorious and abiding results, seemed to be all that our people deemed requisite. They were oblivious to the rapidly changing conditions, and to the transition of the islands from military occupation to civil government and control. The story of the transition would read like the record of a miracle; and it is miraculous to one who has seen it and kept up with its steady advance." This is but one of many things showing the opportunities that have been opened up for philanthropic and Christian work during the last few years. The whole world has in one way and another been brought close together, and our neighbors, who need our attention and help, are multiplying. It is an especially trying and testing time for the Christian Church.

The Summer School of Theology of Pacific Seminary will begin in Berkeley on Monday, July 25th. Prof. John Edgar McFadyen, of Knox College, Toronto, is announced for six lecturees on the general subject, "Problems of Faith and Life as Viewed by Biblical Writers." The special topics are: Where Shall I Find God? Is God Just? Does God Care? What is the Duty of Man? What is the Meaning of Suffering? What Shall We Do With the Bible? The last lecture by Prof. McFadyen is the only one in his series which will be open to the public. It will be on Thursday evening, August 4th. Only those who register and pay the fee of three dollars will be admitted to the other lectures. Dean Sanders, of Yale, will speak on "Improved Methods With the Bible School." His first topic will be, The Teaching Function of the Church. This will be for all who desire to attend. It will be given on Monday, July 25th, at 3 p. m. Other topics to be considered by Dean Sanders in lectures open only to those who register are: The Bible School and the Church; Problems of Organization and Co-ordination; General Problems of Instruction; Constructive Bible Study in the Bible School. Prof. E. E. Brown, of the State University, is announced for four lectures on "Current Theories of Education as Related to the Problems of a Teacher of Religion." Topics as follows: Educational Aims; Psychological Aspects of Instruction; The Institutional Theory of Education; Certain Special Problems. The Rev. Dr. R. R. Meredith, of Pasadena, is to speak on "The Bible, the Church, and the Preacher," with topics as follows: Church Organization, Unity and Denominationalism; The Church and the Children; Characteristics of the Bible; The Great Teacher, the Preacher's Model. Dr. Meredith's third lecture will be open to the public. It will be on Thursday, July 28th, at 8 p. m. The Rev. C. R. Brown, of Oakland, is announced for "Studies in the Old Testament," with the following topics: The Oppression of a People; Industrial Deliverance; The Training in Freedom; The New Social Order.

Judge Alton B. Parker, the Democratic nominee for President, is a member of the Protestant Episcopal church. The Boston Transcript says that he belongs to the extreme Catholic party in that church. We quote that paper as follows: "His daughter is the wife of Rev. Charles Mercer Hall, who is rector of the Mission Church of the Holy Cross, Kingston. Holy Cross Mission is in the railroad section of the combined cities of Rondout and Kingston, and is without the social backing of either Holy Spirit church, Rondout, or St. John's church, Kingston. Nevertheless it is as large as both of these combined and that very greatly owing to the indefatigable efforts of the son-in-law of Judge Parker. Mr. Hall is even more advanced than the better known rectors of St. Ignatius and St. Mary the Virgin churches, New York city. In the Episcopal church he is ranked as being at the very top or farthest end of the line of those who insist upon "Catholic" practices, and unlike most such men he has made Holy Cross Mission church a vast working center among all sorts and conditions of people. Not well located to reach the best citizens, the church does reach them, and divides the patronage even of the old Dutch elements of that ancient Dutch settlement of the upper Hudson. Judge Parker is active in this Holy Cross church work and has been so for years. He is not merely interested because his son-in-law is at the head of it, nor because his daughter is devout and agrees with her husband in his extreme views, but because he holds the same views himself, and finds in his son-in-law a man who can reach the people of all classes. Through Judge Parker, in part at least, there have come to be connected with Holy Cross church several prominent officials, including the county judge, the mayor of Kingston, and some prominent business men. The church carries on sociological work, giving instruction in a lot of industrial pursuits. It reaches as many people outside of its own membership as all other churches in Kingston, of all names, put together. Judge Parker is a member of the vestry, or governing body, and annually represents the church in the conventions of the diocese of New York. Personally he observes, while at service, most of the extreme ceremonies of the Episcopal 'Catholic' element, from which element, by the way, usually come the considerable contingent that yearly goes over to the Roman Catholic church."

## Busy World Notes.

In England, during the last three years, prosecutions for embezzlement, due directly to betting, have increased forty per cent. An effort is being made to secure the enactment of a measure which will do away with street betting. "The London Christian" says that the bill before parliament is a very drastic one, but that it is of no use to play with the matter; that the thing must be crushed without pity, in the interests of the nation.

Judge Parker's message to the Democratic Convention at St. Louis, announcing his position as to the gold standard, shows him to be a man who will try to do that which he deems the right thing, regardless of consequences. From all that is known of Judge Parker, it is safe to say that national affairs will be pretty well administered during the next presidential period, no matter which of the two leading candidates shall be elected. Both the Democratic party and the nation are to be congratulated on this nomination. It is a good sign of the times to have before

us for our highest office men of such character as Roosevelt and Parker.

The Rev. Dr. B. B. Tyler, a prominent minister in the church of the Disciples of Christ, writes from Denver concerning the recent labor troubles in Colorado: "The issue in Colorado is not between labor and capital. The issue is between the law-abiding and the lawless. The burning issue in the affected districts in Colorado is as to the right of men to work who are not members of a labor union. Governor Peabody has used the militia of the State to protect the working man—union and non-union." Dr. Tyler says further: "The disturbances have been gendered by men who are not citizens of the State and who have not a dollar invested in any kind of property. Nor are they workingmen. They are demagogues; they are agitators; they are interlopers; they are disturbers of the peace; they are breeders of strife; they are thoroughly selfish; they are shrewd and conscienceless. The Western Federation of Miners is socialistic and anarchistic. This is true of the leaders. There was no dissatisfaction among Cripple Creek miners when these marplots began their evil work. The eight-hour day was established and had been for a long time. Wages were to the workingmen satisfactory. Five thousand men were at work under good sanitary conditions. Three thousand were members of the union; two thousand were non-union men. The conditions were as nearly ideal as can be found in such a place when the professional agitator began to get in his work."

Whenever presented, the facts in regard to the colored race in this country show as much progress on the part of that people as could be expected under the circumstances. At the recent meeting of the National Education Association, Booker T. Washington said: "From the point of view of self-help and intellectual growth, the education of the negro has been a success. After years of civilization and opportunity in Italy, 35 per cent of the population is illiterate. In Spain 68 per cent, in Russia 78 per cent, in the average South American country 80 per cent, while after forty years of freedom and opportunity, the negro has only 44 per cent of illiteracy to his credit." In order to show the influence of education on the character of the negro, Mr. Washington said further: "Education has taugth the negro the beauty of work; the disgrace of idleness. Not ten per cent. of the men and women trained at Hampton and Tuskegee can be found in idleness. It has been repeated that education retards the negro's moral growth; that educated youths are more given to crime than was true in the older generation. Statistics from fifteen negro colleges and schools show only two graduates in all ever sent to prison. Records of the South show that ninety per cent. of the negroes in prison are without knowledge of a trade, and sixty-one per cent. are illiterate. If the northern negro is more criminal than his brother of the south it is because the north withholds from him the opportunity of employment that the south gives. The negro charged with crime is, as a rule, not the educated negro, but the one with a mere smattering of education or who is in total ignorance." Together the white man and the black man on this continent are to work out their destiny. Such education as Booker T. Washington and others are giving to and asking for the black man is and is to be the main factor in solving the race problem, and the national problem also, for it is only in the intelligence of the people of both races that the nation can endure. By his speech at the meeting of the Education Association, Booker T. Washington has shown that as to the negro problem there is every reason for the American people to thank God and take courage.

It is evident that there is rather a mixed condition of things in Missouri politics. The St. Louis Christian Evangelist says: "We are sure we voice the sentiments of thousands of our Missouri readers when we say that there is a great deal of anxiety as to the outcome. Following the revelations of political corruption under the vigorous prosecution of criminals by Circuit Attorney Joseph W. Folk, and especially the outrages committed in this city at the Democratic primary in the interest of Mr. Folk's avowed enemies, there was a wholesome awakening of the public conscience, manifested in the county primaries which gave Mr. Folk large majorities. But when it became manifest that the people would nominate Mr. Folk in spite of the political machine, the machine changed its tactics. It ceased opposing Mr. Folk's nomination and went to work quietly, but effectively, as results would seem to indicate, to handicap him in his work of political reform by placing on the ticket with him men who have been and are his avowed enemies, and whose records are stained with the very boodleism which Mr. Folk is pledged to prosecute and punish. The recent conventions at St. Joseph and Joplin showed decided majorities in sympathy with the corrupt political machine, and with the men whom the machine is pushing for nomination on the same ticket with Mr. Folk" The Evangelist says that it is very difficult to account for the situation, and continues in that connection: "If the people of the State want Mr. Folk because of the record he has made, they cannot desire the men who have been and are opposed to him. If they do not wish Mr. Folk nominated why did they instruct their delegates to vote for him? A political opponent might say they wish to nominate Folk in order to win the election, and they wish to nominate his enemies for the minor offices to prevent him from overthrowing the old ring and carrying out his reforms when he is elected. The machine itself is no doubt capable of this double dealing, but it is difficult to believe that the country voters would be a party to any such corrupt deal. But the fact remains that many of the same voters who endorsed Mr. Folk have also endorsed men who are opposed to his program of reform, and it is a very discouraging fact to those who have hoped for better things—even the redemption of our State from the bondage of political corruption."—The Evangelist says that if this were only a matter of partisan politics it should have nothing to say about it, but inasmuch as it is a question of political morals, and the good name and moral welfare of the people of the State are involved, it appeals to all its readers to place the honor and integrity of the State above all party lines. It is worthy of note in this connection that at the very time some of the St. Louis boodlers were making their confessions, setting forth how they had been bribed by Butler, Missouri's notorious political boss, that boss himself was sitting in the State Convention of his party as the most influential man there. Surely here is a condition worth the careful consideration of all students of the signs of the times.

## CURRENT EVENT AND COMMENT.

### Timely Topics from Various Sources.

Isidore Singer, a Hebrew of New York City, gives testimony to the fact that the Jewish synagogues all over the world are being transformed from houses of prayer into lecture halls, where the old prayer-book has been set aside as no longer necessary. The voice of the pious worshiper is no longer heard. He says: "Instead of the old ritual, anthems are sung, manufactured by German agnostics, rabbis with a thin layer of Emersonian culture, that are lisped in the silence of a graveyard." But is not this true also of the church in many places?—Christian World.

The tone of the baccalaureate sermons delivered at the commencement of leading universities has been high, and in the main hopeful. The addresses in general have been keyed to the note of social service, or of what might be called the application of culture to the cause of civilization. Vigorous protests have been heard against the consuming selfishness of much of modern society. Earnest pleas have been uttered in favor of the highest ideals of education, which must be practical as well as theoretical. If the young men and women who have listened to these appeals remain self-centered and isolated in their culture, they will have been to college all in vain.—New York Observer.

The Christian man should carry his Christianity into politics. His code of morals should be the same always and everywhere. What is wrong in private or social life is wrong in political life. We are slow to recognize this. Maxims and customs allow things which our conscience should condemn. If the eighth commandment forbids the taking of a neighbor's property, it forbids no less the under-estimation of property for taxation, as well as all public corruption. If the ninth commandment forbids social slander, it also forbids the slander of a political opponent. Many good people, who in other respects keep the law of God, esteem it a light thing to bear false witness in a heated political campaign. The duty of Christian people is to keep God's law in every jot and tittle. By this they advance, so far as their influence goes, their country's highest interest.—Herald and Presbyter.

There are very good reasons why ministers of the gospel should receive certain privileges from great corporations such as railroads. And in this country this has been recognized. Half-fare permits are granted on nearly all lines to authorized preachers. Unfortunately there are some wolves in sheep's clothing and some ministers who are not as punctilious and careful as they ought to be. And it is due to them that thousands of preachers in America are to have their usual permits restricted next year. For the committee of the passenger association has decided to make important changes in the arrangements for clergy certificates for the year 1905. At present 55,000 clergymen are using permits which are good west of Chicago and St. Louis for any distance. These certificates have been subjected to more or less abuse and manipulation by brokers. Accordingly the certificates of 1905 will be good for all distances up to a point where the rate is $20. Beyond that special permits will be necessary.—The Christian Evangelist, St. Louis.

The Census Bureau has issued the final bulletin on the Negro population of the United States, which shows a total of 8,840,789. The report indicates that between eleven and sixteen per cent of the Negro population have or are believed by the enumerators to have some degree of white blood. The center of the Negro population is in De Kalb county, Alabama, about four miles from the western boundary of Georgia, having moved there from Dinwiddie county, Virginia, 476 miles northeast, since 1790. Over seventy-seven per cent of the Negroes live in the country, against over fifty-seven per cent of the whites. There was an increase among the Negroes of 1,345,318, or 18 per cent in the continental United States, but the rate of increase declined steadily through the 19th century. The Negroes, unlike the Indians and the native whites, have a slight excess of females. Illiteracy among them is about seven times greater than among the whites. There are 3,992,,337 Negroes in the United States engaged in gainful occupations. Their death rate approximates thirty per cent, while that of whites under the same calculation is seventeen per cent.

Hannibal's passage of the Alps was a pigmy feat compared with the task of crossing the Himalyas, which has been accomplished by a very little British army going a very long way. Within the last few weeks a force under General Macdonald has climbed the last flight of the most stupendous natural staircase upon the planet, and is camped at the present moment upon the upper landing at the top of the world. What it has already done in the face of fastastic hardships is an epic of military mountaineering, interleaved by the strangest pages in the history of transport. What lies before it is a romance of exploration intimately connected with a far-reaching move in what Mr. Kipling calls "the great game." The expedition started from Siliguri, in the plains below Darjeeling, very little above sea-level. There the foothills begin, and from their spurs of dense forest to the highest snow peaks upon the forbidden frontier, the wall of the world is piled up, mass over mass, to summit-heights five and six miles in the air. Conceive that stairway by which a column of a thousand fighting men, and more than a thousand porters, with pack-animals, and hundreds of tons of stores for man and beast, has succeeded in climbing to the level of Lhasa. Imagine a tolerably tall steeple. Imagine a score of them, one upon another—a hundred—another hundred—up, up, up, until your mind is about as high as it can fly. That is the altitude of Mount Everest—not Ossa upon Pelion, which would still be insignificant, but the Matterhorn, let us say, reared upon the top of Mont Blanc. The Tibetans, needless to remark, do not live their ordinary lives quite so far skyward. But their tableland is upon an average plane of nearly three miles above sea-level —higher than all but the loftiest summits of the Alps. —London Chronicle.

Yale has, by her discrimination in selecting men for her favors, added a dignity and therefore a worth to an honorary degree which are not surpassed by similar grants at other institutions of learning, if they are equalled. It is in no spirit of local pride that we assert that to receive from Yale University an honorary degree is to have one's best efforts recognized, not impulsively, but after such careful consideration as the traditions of the institution demand. And this year we note a broadening of Yale's policy in this respect, and it is welcomed, and we are sure will be appreciated by the world at large. We have never had much patience with the theory and practice that a college degree should be reserved for men whose achievements

have been particularly and exclusively of the scholastic order. That such men should be the first to be honored we heartily agree, but at the same time those, too, should from time to time be selected for the honor who, under the disadvantage of having been compelled to fight the world with poorly tempered tools of learning, have made important contributions, in good citizenship and in charitable enterprises, to the betterment of the communities in which they have passed their lives. A university that fails to realize and recognize the value of first-rate citizenship can scarcely contend that it is able to accurately measure the worth of a scholar. The world demands the services of both, each in its place, and is encouraged when it sees an institution like Yale, the second oldest in the country, select for its honors representative citizens, who have given freely from their personal character to make the world better than they found it.—New Haven Register.

## DR. CAMPBELL MORGAN AND WESTMINSTER CHAPEL.

We have already announced the acceptance by the Rev. Dr. G. Campbell Morgan of the call to a pastorate in London, but the following from the Examiner, of London, will no doubt be read with interest:

"I have this morning intimated to the deacons my acceptance of the call." When Dr. Campbell Morgan made this announcement at Westminster Chapel on Sunday morning the hearty response, "Praise God," accompanied by the clapping of hands, came from all parts of the building, and the large congregation rose spontaneously and sang the doxology.

The congregation was larger than on the previous Sunday, the body of the large church, as well as the first gallery, being well filled, and even a few seats in the second gallery were occupied.

Dr. Morgan said the recent weeks had been very trying to him. He had passed through a time of strain which, he prayed God, he might never have to pass through again, but under the stress and strain and a tremendous sense of opportunity and responsibility he had decided to accept the invitation.

When the congregation was again seated after singing the doxology, Dr. Morgan continued: "Perhaps you will now permit me to say that I rejoice in that your welcome has merged into a song of praise. May God grant that whatever the unknown tomorrow may have in store for us, at least his presence may be with us and his blessing upon our work.

"I am not going to detain you this morning with a single word about the future, save one that does seem to me to be necessary.

"I have no program to submit to the deacons or church or people. We shall go one step at a time under the guidance of God's Holy Spirit.

"With regard to the position of this church I think it is right that this congregation should know that there is no endowment here. Had there been, I should not have touched it, for endowments are utterly pernicious. There is no appeal made by this church to any outside organization to aid in the matter of the support of their pastor. I have accepted this invitation, being perfectly content with the suggestion made to me by the deacons concerning finance. I come with no settled stipend, but believe that the church, under the love of God and the guidance of his Spirit, will be quite equal to the financial responsibility so far as I personally am concerned."

"Don't do that too soon," continued Dr. Morgan, referring to the applause which followed the last sentence. "There must necessarily be a great aggressive movement from this center. There will be very many things to be done which will need money, and in addition to the ordinary finances of the church we shall at once open an auxiliary fund to enable us to go on with that work.

"I shall have nothing to do with this fund so far as drawing from it for myself. Already we have had promises amounting to about £200 per year, but we want at least £1,000 per year for that work. If anyone cares to make me an offer after the service I shall be very glad to receive it. (Laughter.) I do not mean that lightly. I am quite sure that many of you mean to do a great more than applaud. You mean sacrificial help, and we appeal to you for it.

"May I also say, though it is well in advance of anything absolutely definite, I very much hope that from the beginning I may be able to have associated with me here my very dear friend, the Rev. Albert Swift. This is not absolutely settled, but I think it is near so. I say that in order that you may see how strongly we feel how much work there is to be done, and we fling ourselves upon the hand of God and upon your love and sympathy.

"I hope to commence my own personal ministry here on the last Sunday in October. Dr. Pierson preaches here next Sunday. If I can persuade him—I have some influence with him, for we love each other dearly—I shall ask him to stay and preach in this place until it is possible for me to commence my regular work here.

"Now, with thankfulness and with fear we commit ourselves to God and to the work to which we believe he has sent us."

## Acorns From Three Oaks.

### Aloha.

### How to Enjoy a Peach.

Buy a little tree yourself of some such honest nurseryman as John Roch of Niles. Not all peaches named strawberries have the true strawberry flavor. Not all peach trees are true to name. If your tree is not rightly named Mr. Roch will change it with sincere regrets for a possible mistake. Plant it yourself. Choose a right location. Prune it. Water it. Get ready to enjoy it. Be grateful for its promise. In three years, when the first fruits begin to mature, think of the luxury at hand. Don't eat too much supper the night before. Be hungry. Rise early. Get under the tree. Take the largest and softest peach in your hands. If a bird has pecked one, trust his bird judgment. Be glad your mouth is not stained with tobacco juice, that your nerves of taste on lips and in your throat are not nicotined into deadness. If anything be sweeter than the draught of water from the old oaken bucket into which you put glowing cheeks and eager lips, it is a fresh, soft, luscious peach.

It is too dripping a luxury to stain the tablet cloth and napkins at the dinner table. It is food and drink combined for an outdoor appetizer. You think complacently of the wit of the wag who wished when he drank lemonade that his neck were as long as a giraffe's. Few people here and still fewer at the East know the luxury of ripe and perfect fruit.

The boxed article, which has been pounded over

the long railway line is a poor suggestion of the fruit which drops into your grateful mouth under your own tree.

Early Crawford and strawberry peaches are worthy of such praise as the famous Doctor Park gave me for the strawberry: "Doubtless, the Almighty might have made a better berry than the strawberry, but he never did."

### Thackeray's Play on the Peach.

A Mr. Reach, who was at the same table with Thackeray, with some invitation and frequency, rebuked the great writer for calling him Mr. Peach. Call me by my right name, Reach. To quiet matters, the great wit, with some show of politeness, passed a plate of peaches. "Mr. Re-ach, will you have a Pe-ach?" So the story goes. Certainly, there was a reaction.

### The Old Chicago Fruit Peddler.

If you have a boy who is snared with the fascination of a cigar as I was, or the intoxication of the opium-treated cigarette, please show him, with my expressed love and interest, this acorn I pencil, with the sincere hope it may help him keep his lips clean. It isn't fair, anyhow, for a fellow to foul his breath, to make his lips offensive, when he "would not" respect his mother if she used snuff or "dipped," or court a girl who did. It's a fair question why a woman has not as good a right to snuff and "dip" as a man has to use tobacco in the forms agreeable to him. Think of this, young friends. But to my story. When the Chicago fire swept that great city into flame and fame, and the glory and greatness of marvellous recuperation and reconstruction, a wealthy New England deacon took me with him as joint almoner of the generous bounty of five thousand dollars, which the good Andover people sent to aid the sufferers. For our return journey I provided some toothsome sandwiches and a specially large package of choice fruit. "What do you do with so much fruit?" the dealer asked me. My answer was, "I eat it. It is good on lips, in mouth, in throat and stomach, too. A wholesome delight every way." Then I asked him, "What do you eat?" He answered, "Never fruit. I eat Bologna and salt mackerel, and drink beer." Poor fellow. His constant pipe had in midlife so nicotined and tanned his lips, palate and throat, that the sweet juices of oranges, berries, and peaches had no power to please. Only spices and pickled goods could touch his clogged and spoiled nerves of taste. He gave me a life lesson.

The fresh fruits about me in a beautiful orchard, where, at more than three-score the sweet flavors of unforbidden fruit delight me with an intensity, certainly with an appreciation I did not have in youth and childhood, give a fruity direction to my thought. I do not scold men who use the seductive weed, whose best use is to kill vermin. I run no theological pit to put them in. But I do pity those who, in this strenuous century, surely discount life-force by nicotine dissipation.

The labor and sweat of harvest will be easier to me if heaven helps me lure men and boys away from a noxious weed to the surpassing luxury of ripe fruit. Especially Pacific boys. Help them hear me. Won't you be good enough, brethren, to point my moral soon before all the fruits are gathered and the boys are damaged. Fruits scale down in value when scale infest them. Clean boys make clean men, and the twentieth century demands unspoiled men of the highest type.

### A Brotherly Word About Association.

The type of the association will have much to do with the temper with which the fall campaign begins. If simply brilliant papers and high literary and critical discussions rule the hour, such attainments may tax the strength of young pastors for the months to come. If, on the other hand, welded to each other by the Spirit of God, the days are spent in prayer and fellowship and in the practical forwarding of the evangelistic work whose key notes have been sounded in Brother Bevier's notes and in "Pacific" editorials, we shall have eloquence and devotion of the highest sort and arousement of the heavenly order. It would be ill-taste for me to urge men or themes, but one who loves and prays for the success of every sincere workman and has once even dreamed of the coming association, may loyally suggest to the dear brethren on the committee. So here goes. Take any wheat which may feed the flock. Throw away the chaff.

Let our "Pacific," our seminary, our missionary settlement, our Home Missions, our Foreign Missions, our Sunday-schools and publishing society, our C. C. B. S., and our Northern California Indian Association have ample time and frataernal consideration. "In lowliness of mind let each esteem others better than himself."

2. Please, dear brethren, put a half hour's devotion in the "heart" of the sessions. A half hour, when brains are kindled and hearts warm, is better than hours when delegates come, perhaps, unavoidably, straggling in.

3. Why not before each evening session a half hour open air meeting. Third church is not in a rowdy or rotten egg thriving neighborhood. If it were it would only test the sincerity of our evangelistic yearnings. Brothers Knodell and Merrill could conduct such services with dignity and to edification. Let's not leave to English Congregationalists and to our Presbyterian brethren all the blessing from following our Lord's out-door example. Not in the spirit of sensation or novelty, but "In His Name."

4. It's a long time since children had a session in our association—even an hour. Brother Ham could engineer that well. Who will engineer and attend associations when we are gone, brethren, unless we teach the dear ones to love what we love. I plead hard for "A Children's Hour."

5. And as sincerely for a Christian Endeavor hour. The dear Christian Endeavor Society is like my orchard,—not perfectly tilled; some scale; some small fruit; some soft slabs; but nine-tenths of the product is large, fine, beautiful, luscious fruit. He whose heart does not bound at sight and thought of Christ's radiant Christian Endeavor army would call the glory of October in New England "tawdry" and sniff at carnations with contempt.

6. We spend an hour criticising association in the pastors' meeting when it's over. Suppose we spend an hour planning and praying for it, telling the laborious committee our hearts are with them and that our standards are high.

7. Let us begin telling all the royal laymen we know to plan their visit to the city at the time of our association, assuring them that they are to have a

large hand in it, and, perhaps, "A whole day for laymen."

8. More than Roosevelt, or Parker, or Swallow, care of our country and our flag, Christ cares. Let us believe it, and in the name of our Lord, let us lift up our banners.

## THE SIGNIFICANCE OF SUFFERING.

H. C. Biddle, Ph.D.

"Master who did sin, this man, or his parents, that he was born blind?"—John ix: 2.

In considering the beliefs that have obtained among men, one is impressed with the prevalence of the view that suffering results from sin. The mythological accounts of the advent of man quite generally assume the necessity of causal relation. Not a little of the theological teaching of the day is impregnated with the same conception. A deeper current of thought has, however, always recognized the mystery of suffering. The magnificent drama of Job wrestles with the problem. The loosing of the silver cord, the breaking of the golden bowl, elicited from the pessimistic Koheleth the conclusion, "Vanity of vanities, all is vanity."

Much unnecessary confusion has arisen in the consideration of this subject by failing to distinguish clearly between suffering and the capacity for suffering.

1. Capacity for suffering is not an evil, nor does it result from sin.

The world of nature gives evidence regarding the origin of suffering. Time was when there was no suffering—no sentient creature. This globe had not emerged from its baptism of fire. After many events came the inception of life. The lowly first forms were types of the life which was to be. From them, in the passing ages, sprung still higher forms.

In this process of development there appeared two great branches of life, the one the animal, the other, the plant.

Even after the advent of suffering, the latter branch developed along lines which kept it free from pain.

In animal life, capacity for suffering was early introduced and developed with the development of life. That physical suffering was coincident with early animal existence is indisputable. Through countless eras in the world's history, animals perished and were sepulchred in the "everlasting rocks"—a tomb as vast as the confines of earth.

In dying, these animals suffered and often keenly. The contortions of the fossil fish reveal the anguish of suffering, not infrequently the very paroxysm of the death struggle. Ages before the advent of man was thus experienced pain. Indeed, a large part of the world's suffering appeared before the possibility of the violation of moral law.

Biblical testimony is not less clear in disclaiming a necessary connection between suffering and sin. The central theme of the book of Job is the mystery of suffering. In the prologue there is an indirect suggestion that possibly suffering may be regarded as a test of righteous character. The words of the three friends, however, voice the common belief of the time. In their various addresses to Job is repeated and reiterated the unshaken belief that suffering is a judgment upon sin. As one has said: "The friends appear before us as persons absolutely comitted to a fixed theory of life. Their minds are closed. Job's objections do not disturb their confidence for a moment, while they pour out in voluble eloquence generalities which are in accord with their theory. Resistance to their view of God's action they treat as resistance to God himself"—an attitude of mind not infrequently met among some today.

Eliphaz opens by delicately hinting "that the ideal of human perfection has been shown by his afflictions to be a sinner." The friends in turn with ever increasing emphasis impress the thought that because Job sinned, therefore he suffers. But the sufferer is conscious that he has not committed great iniquity against the most high. He calls atention to the fact that the same destruction falls upon the righteous and the wicked. The friends are, however, unshaken in their conviction.

"Can the rush grow up without mire? Can the flag grow without water? Whilst it is yet in its greenness, and not cut down, it withereth before any other herb. So are the paths of all that forget God."

"The wicked man travailed with pain all his days."

The patience of Job is finally exhausted. He emphatically denies the charges made and calls upon God to vindicate his position.

In the interposition of Elihu there is presented the same idea that suffering results from sin, but in addition it is suggested that "suffering is a judgment warning the sinner to repent and thereby escape yet heavier judgment." The divine intervention in the whirlwind appears as the climax of the whole drama. Here are magnified the greatness, the grandeur, the inexhaustible sympathy of God until the very conception of deity appears as the sublimest thought presented to the human mind. But withal the mystery of suffering remains unsolved. There is at most suggested "that the universe is an unfathomed mystery and the evil in it is not more mysterious than the good and the great."

While the poem does not solve the mystery of suffering, the epilogue indicates a proper attitude towards this mystery in the divine approval of Job and the condemnation of the friends. As one has said: "The bold faith of Job, which could appeal to God against the justice of God's own visitation, was more acceptable to him than the servile adoration of the friends who had sought to distort the facts in order to magnify God."

The disciples of Jesus voice the common belief of their day in regard to suffering and sin. So certain are they of the necessary relation between the two that they do not question at all the cause of the blind man's infirmity, but seek rather to learn to whose sin the blindness was due. "Master, who did sin, this man, or his parents, that he was born blind?" The answer of Jesus disavows the validity of their assumption. "Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him."

In most, if not all cases, suffering can be traced directly to an infraction of some law. The child touches the hot stove and is burned. The injured member has been exposed to a temperature which destroys the living texture. The student by protracted mental exertion induces a severe headache. Suffering ensues because fundamental laws have been violated. Not less so in the spiritual realm. The man who consciously transgresses the law of his God, suffers spiritually. Suffering thus results as a violation of some law of our being without regard to whether that law be physical mental or moral.

Suffering is not necessarily experienced by the individual alone who violates law.

Physical, mental and spiritual infirmities are often

transmitted from father to son, indeed from grandfather to grandson. These facts are too well known to need substantiation. Is anything more meant than this hereditary transmission of tendency, when Jehovah is spoken of as "visiting the inquity of the fathers upon the children unto the third and fourth generations?"

It is oftimes difficult to reconcile the idea of an all-merciful deity with many of the experiences of life. The faith of not a few believers was staggered when the leader of the nation languished and died, although the prayers of the people were raised in his behalf.

The fiery eruption of Mt. Pelee destroyed many thousands of lives. In some articles in the current periodicals at the time it was questioned how such a calamity could be reconciled wiath the divine beneficence. The pertinent, if somewhat heartless remark of a Catholic correspondent is noteworthy: "If they hadn't been there, they wouldn't have been hurt." It is, indeed, questionable whether a miraculous intervention of the deity ordinarily stays the course of events incident to the workings of a natural law other than through the action of our natural laws. Suffering will undoubtedly ensue whenever a sentient creature violates laws which are inimical to his well-being. The significance of suffering must then be sought in answer to that more fundamental question, What is the significance of the capacity to suffer.

2. Capacity for suffering is the natural means divinely appointed for the preservation of life.

This appears in the development of physical life. In the evolution of the species, pain had no small part in determining the fittest to survive. Sensation played the role of a premonitory function. A lesser pain gave warning of a greater. In the world's early history, as the geologist shows us, two methods of protection were developed by the primitive animals for the preservation of life in the endless struggle for existence. These two methods were the armored and the sensory. In one case, the animal was provided with a protective covering which shielded it from the attack of an enemy; in the other, the place of the protective covering was taken by a heightened sensory system which saved the individual by warning it of an approaching danger. Of the two systems of protection, both have continued throughout the ages, but the sensory has gradually dominated the armored. The earliest cephalopods, were provided with a protective shell, but the animal extended beyond its strong box until eventually later ages produced cephalopods with an internal skeleton. "The early fish were clad in heavy armor; later arose types with thin scales and even types with nothing but a naked integument."

It might be questioned as to which protective system the better served the individual. From the standpoint of natural selection, the superiority must rest with the sensory.

But in another way the latter system was beyond all comparison superior to the armored. The animal with the heavy covering was endowed with but a feeble sensory system. The heavier its covering, in fact, the less its capacity to experience pain. On the other hand as the protective covering diminished, the capacity for sensation increased pari passu. But pain is "the inevitable antithesis of pleasure." Capacity for experiencing pain means capacity for experiencing pleasure—the capacity is one. The difference lies in the objects on which that capacity is exercised. A heightened sensory system, then, not only affords a fuller protection to the individual, but it gives him a keener apprehension of pleasure and of happiness. Indeed, "the highest and best adaptation of the individual to his environment appears to be that which utilizes pain as a protection."

The protective function of suffering is not limited to physical life. For the preservation of life spiritual, like principles obtain. A few writers have attempted to establish the identity of law in all realms, to show that natural laws like the great faults in the rocks traverse alike the strata of the natural and the spiritual worlds. The tendency finds expression in such works as Henry Drummond's "Natural Law in the Spiritual World." It were safer perhaps to shift the view-point slightly and to consider spiritual laws in the natural world—natural laws, a part, of which spiritual laws form the whole.

In the higher realm, capacity for suffering is likewise for the preservation of life. And here the analogy between the physical and the spiritual is clear. Capacity to experience spiritual pain is directly proportional to the capacity to apprehend spiritual enjoyment. Again the capacity is one. The twinge of conscience speaks of a violated law and warns that the spiritual life is endangered. If the warning is regarded, future perils may be avoided; if it is ignored, the life is thrown open to injury, perchance death. In disregarding incipient spiritual pain, the capacity for experiencing pain is blunted. There is a tendency to revert to the type which seeks safety in a protective covering—a lower order, the lowest order in spiritual life.

But in the diminution of spiritual apprehension, the capacity of experiencing spiritual happiness decreases. More there is a decrease, if not a loss, of the ability to apprehend the "things of the Spirit." Paul enunciated this truth in his words: "The natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

The character of the capacity for suffering thus appears as a protective one. Its ultimate end is the salvation, not the destruction of mankind. Such a view robs suffering of its sombre hue. It ennobles our conception of the deity. Instead of being incompatible, it is strictly compatible with the universal beneficence of the creator.

University of California, Berkeley, Cal.

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The Monday meeting of the Congregational ministers of San Francisco and vicinity was addressed in an interesting manner by the Rev. Edwin H. Hadlock, field secretary in California of the Christian Endeavor society. Mr. Hadlock came to the state recently from a five years' pastorate of one of the Congregational churches of Springfield, Mass. His view of Christian Endeavor in California was optimistic. Nowhere, he stated, had he found any pastor who regarded the society as other than a help. He complimented the young people of California both for their intellectuality and spirituality, stating that it was a fine lot of young men and young women whom he had met at Santa Rosa during the recent convention. In the course of his remarks Mr. Hadlock said that he had found on his tour of the state that there were many able ministers in small fields whose abilities would command for them far larger place in the East. Next Monday an address will be given by the Rev. E. A. Fredenhagen of Topeka, Kansas, on the subject: "The Redemption of the Criminal." Mr. Fredenhagen is general superintendent of the Society for the Friendless.

## THE WOMAN PASTOR AND HER PARISH.

Dorcas J. Spencer.

Fifteen years ago I heard the piteous appeal of the Hoopa Indians for "the white man's laws, the white man's school, and the white man's church."

Revisiting them, after this lapse of time, I am led to exclaim, "What hath God wrought?" Their change in their general condition is marvelous. The sodden squalor, the hopeless dejection and brutish degradation then prevailing, have given place to conditions of civilization and personal comfort. The barracks of the military post are now occupied by the Government Industrial School; the lands are allotted in severalty to the Indians and they are living in their own homes, amendable to Christian influences.

A few days spent with the Presbyterian missionary, Miss Chase, gives a demonstration of the value of her work that should be appreciated. There is no routine in her life, for it is impossible to predict the duties of the next hour. Her work may be planned for the day, and in comes a woman whose heart she has been vainly trying to reach; she appears to have no errand, but stays for hours, and the hope of winning her confidence forbids the risk of offending her, but at last a tactful word brings out her thought and she is in peace. Her visit shortens the day and calls on sick Indians fill the rest of it. Miss Chase mothers her large family with rare skill. She has acquired their confidence, and they look to her for comfort and care. She knows every one in the reservation by name, with all his family connections, watches at their sick beds, buries their dead, and assists them in every emergency—in fact, is at their service at all times—frequently interrupted at her meals, and never able to command her own time. Indians are not too particular about roads, and their homes are widely scattered; so it is not always a pleasure ride to go about with her pony and cart, perhaps fording a stream now and then, or herself working the ferry boat across the Trinity river, as I saw her do, or crossing in a tiny Indian canoe, making her way wherever there is sickness or sorrow. While breakfasting one morning, some one came to tell her that a boy had died; before her meal was finished others came on other errands; then she was off to see a dying man, who is patiently going to his death in the fullness of Christian hope. Returning, she stopped at the carpenter's shop, to cover tastefully with black cloth the little coffin, lining it daintily with white, and leaving directions for it to be sent to the bereaved home, while she hastened home to gather flowers for the funeral at which she must officiate.

Her pastoral cares are numerous. Sunday requires earlier rising than other days, the first arrivals for church appearing at half past seven. The Sunday School is at nine, and the International lessons are carefully adapted to the needs of the school. At half past ten is the regular service, which Miss Chase conducts so like the churches elsewhere that it is hard to realize all the peculiarities of her congregation. The children from the Government School occupy the seats in front, the parents and friends filling the seats behind them. They are an attentive and reverent congregation. Their singing is good. A teacher from the school serves as organist, the clear voice of Miss Chase leading with an inspiring heartiness.

It was impressive to me to see them file in at the door, where Miss Chase stood handing out the song books. They had no use for books when I saw them before; but the most blessed sight was to see them coming in by families.

Fancy an Indian father walking up the aisle with a beautiful child in his arms, his wife behind him leading another, and behind her, in regular gradation, five more, the last a youth of nineteen. The pastor of any church feels his heart swell with gratitude as he looks on such a picture. Seven young sons led by their parents to the house of God.

The picture is not all brightness; the shadows are deep enough to throw out the glowing tints. None but the missionary herself can know how dark the shadows are; how the old heathen superstitions cling to the Indian's mind; how the bitterness of war-bred feuds and military misrule have entered into their life, and how difficult it is to overcome these influences.

## MISSIONARY NOTES.

**Prepared by the Bureau of Missions, Bible House, New York.**

The Moravian Station at Kailang, in Lahoul, has a "Rest House," which is a refuge for Tibetan, Mohammedan, and other travelers in the Himalayas. The work is as benevolent and as disinterested as that of the old hospices in the Alps. Some true converts have been won through this gospel of deeds of love.

The Japanese Government has insisted that interpreters hired by foreign war correspondents must be Christians. It wishes those who go with foreigners to the seat of war to be men who will not soil the Japanese name by dissolute lives. Japanese officials know the high moral influence of the teachings of Jesus Christ.

One realizes the tremendous gravity of the work which confronts the Church in performing its duty toward Mohammedism, on hearing the remark of some women in Egypt, who attended evening meetings of the United Presbyterian Mission at Assiut. They said the Gospel was "like milk," and the prayers beautiful, if one word could be left out. What word? Jesus. Just leave out Jesus.

The ministerial force of the Protestant Episcopal Mission in Liberia is being steadily recruited from the native Africans. Two young men of the Gredebo tribe have lately been ordained deacons, after faithful service as lay-readers. One sometimes forgets the profound meaning, as regards the progress of the Kingdom, latent in such transfers of men from the forces against, to the forces working for Christianity.

Lord Cromer, the British Commissioner in Egypt, in a recent journey up the Nile, noticed a great contrast between the attitude of the natives in British territory and that of those seen in the Congo Free State. In the first case the people swarmed the banks, full of good-will, in the other they fled, full of terror. The experience was a curious confirmation of the charges of brutality against Congo officials.

In Korea a correspondent of the London Daily Mail, following the Japanese army, was astonished more than once by seeing villagers come smiling forth from their hiding places to ask him: "Are you a Jesus man?" This childish belief that safety and good will is the atmosphere surrounding the "Jesus man" is a testimony to the character of the Christians whom the

Korean villagers have known. Let us hope that no war correspondent has shaken it.

A Japanese pastor recently visited his brother, whom he had not seen for a number of years, and who was a captain in the army. The pastor, with some inward trepidation, presented his brother with a New Testament and urged him to study it. The captain laughed, and going to a drawer in his desk he took out a little book, which he handed to his evangelist brother. It was a New Testament, well worn with reading! Neither knew the other's views on religion.

Many Japanese soldiers, on leaving for the war, wound up their affairs, expecting to give their lives for their country. Some even divorced their wives, and one man killed his two little children, having no one with whom to leave them. This devotion to country explains something of the success which the Japanese have won. But what a revelation of the lack, in non-Christian districts, of love and willingness to help! The man had to kill his children because he knew none who would take care of them!

Straws that show the decay of Hinduism: (1) In the district of Kangra (Punjab, India), at the greatest center of idolatry, out of a total of 360 families of Brahman priests, but 40 families are left. (2) Numbers of Brahmans are defying thhe curse and taking up secular callings, because it is no longer possible for them to gain a living as priests. (3) People no longer respect the Brahmans as of old. Education produces this result, which in some cases is the fruit of Bible study. Let missions press on, and in one more generation the tide will set Christward.

The receipts of the British and Foreign Bible Society for the year 1903-04 amounted to $1,156,179.20. Its expenses were not met by this sum. The deficit amounts to $83,581.96. During the same time the American Bible Society received $496,194.34 from all sources. Among the Missionary Societies the Presbyterian (North) received $1,131,510. Its expenditures exceed this amount, however, by about $40,000, and for the first time in six years it closes the year with a debt. The American Baptist Missionary Union received from all sources $735,585.02. The Presbyterian Church of Canada received $109,454, but its expenditures amounted to $135,037, making a deficit of $25,603. The Southern Baptist Convention received $247,629. The Society for the Propagation of the Gospel received $766,927.28.

## BEYOND.

Marguerite Knopf.

Beyond the mountains, gray with night or clad
In purple, rose, or gold, or pleasant green,
Are beauties often dreamed of, never seen,—
Blue deeps and loving slopes and rivers mad
With life, and clouds as bright as dreams are glad;
And farther hills where grander glories lean,
And little happy valleys all between,
And tender evening skies, divinely sad.

Beyond that face till now unsearched by me
There lies a world of memories and dreams,
A wonder-world unknown, an unread scroll.
Yet sympathy of heart gives power to see
Sweet hidden things behind what only seems;
A soul behind that face, beyond—the Whole.

## THE ARMENIAN WORK IN FRESNO.

[This article was prepared for, and read at, the last quarterly meeting of the Woman's Home Missionary Union. It is by Mrs. Alfred W. Hare, wife of the pastor of the First Congregational church of Fresno. The Woman's Home Missionary Union contributes toward the salary of Mrs. Arakelian, the Bible reader to whom reference is made.—Editor.]

Fresno is an object of considerable interest, because of her relation to the raisin and dried-fruit industry of California. Visitors in the city during the "packing season" always want to be taken through the packing houses and canneries, where the fruit, cured and fresh, is made ready for the world's market. When you consider that practically all the raisins consumed in America are grown in, and shipped from, Fresno and vicinity, and consider how interesting is the process of making the raisins ready for market, you can understand why we invariably ask our visitors if they would like to visit the packing houses. But Fresno is an interesting city, as much because of what comes into the city as what goes out, for Fresno resembles Jerusalem at the day of Pentecost in that here dwell "men out of every nation under heaven." I have left out of the quotation "devout men," for devout men of any nationality are not so numerous in Fresno as we wish they were. In our own Congregational work we have come in direct contact with Germans, Russians, Chinese, Japanese, Armenians; and recently a native of Illinois and his wife, a native of Micronesia, and their family, converts of the Micronesia mission, have been worshiping with us. We have a German Congregational church, a Russian-German Congregational church, a Chinese and Japanese mission, and now, more important and in many ways more necessary than all of these, we have a vigorous work among the Armenian population. This is the most largely necessary work, of a missionary nature, that we have; first, because there are more Armenians than any other foreign class; second, they are people who have suffered unspeakably in their own land. Saddened, embittered, with the fearful horrors of the massacres re-enacting themselves continually in their memories, they are depressed and often sadly debased, needing the comfort and hope and inspiration of the Gospel; third, never having had the privilege of owning land and holding it in safety, in this new world of privilege they are eager for gain, avaricious, and very generally dishonest; and, last of all, these people are largely the members of the churches which have been started and cared for by our American Board. There are over 3,000 Armenians in Fresno and vicinity, and more are constantly coming. Two-thirds of those who are here are Protestants. They have been taught by our missionaries, and they have come here to gain freedom, a home, and peace. The problem as to what is to be done with the Armenians is not merely a religious one. It is fast becoming a political one. The peril which thoughtful people of this country fear is the "Armenian Peril." The adults among them, generally speaking, are too old, too broken, too ignorant, to change much. The children are in our schools, receiving the education which the schools give. They are to be our citizens in a few years. They are bright and intelligent, very emotional, but not thoroughly honest and trustworthy, and they easily take on the vices of dissolute Americans. The only Christian work that is being done among them is done by an Armenian Presbyterian church—the only one in the world—and our

own recently-started work, under Mr. Santikian. The Armenians are jealous, envious, suspicious people, and to put power into their hands is to invite disaster. They had a fight over the election of a pastor two years ago, which was stopped by the police. They are never able to keep a pastor, and so do not count for much in ways of Christian activity. The man who is able to handle the Armenian nature, called for special designation hereabouts "Armenian human nature," must be a general. He must be tactful, persistent, and self-sacrificing to a remarkable degree. Such a man we have in Mr. Santikian, who came from Boston ten months ago. At first independently of help from any one, he began his work among his people. His success has been remarkable. He has gathered a congregation of over two hundred people, has organized a good Sunday-school, and has made himself his people's servant for Christ's sake. They have a woman's meeting once a month, the Bible woman is diligently at work in the families, and generally the work is encouraging. The difficulties are tremendous. The well-to-do Armenians who are inclined churchward are all in the old church, the Presbyterian. Largely, the new church is made up of recent comers, who are nearly or quite impoverished, and the financial problem is a great one. The church meetings are held in a hall up two flights of stairs, and many can not go to service. The fact that to an Oriental nothing is church but a church building tells against the work with many. Some day a church building will have to be had. Perhaps a glimpse into the life of the minister of the Armenian church will be interesting. Here is a sample day we got from him recently: In the morning visited the district attorney in behalf of a young man in jail. Arranged for the acceptance of a small girl at the orphanage. Applied to supervisors for admission to county hospital and provision to be made for a family, sick and destitute; application granted. Cabled money to Marseilles for four persons (Armenian) to come to America. Bought two reduced-rate tickets for a family to go East. The money they brought they lost on last year's crop, so had to go back. In the evening taught a class of five in English.

This is the sort of service this minister is doing among his people, many of whom can not speak a word of English.

For such service the Bible woman has received in money compensation in eight months only $66, and Mr. Santikian has received for ten months' work less than $400, out of which to support a family of eight. He will receive no more money, except what comes from the Home Mission Society, which pays $250 per year toward his salary, until after the harvest, some six months away. He is a hero, and any one wishing to invest in work which is worthy home mission foreign mission work will find an investment which will bring large and sure returns in that of Mr. Santikian among the Armenian people of Fresno.

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A new and exceedingly attractive cover brightens the appearance of The Missionary Review of the World for July, nor are the contents less pleasing. "The Past and Present in the Philippines" is very forcibly contrasted by Dr. Homer C. Stuntz, of Manila. He clearly shows the advantages of American Government and Protestant Christianity over Spanish misrule and Papal control. The editor-in-chief calls for "A New Missionary Crusade," which will appeal forcefully to all interested in missionary progress. There are also timely articles on Japan and "The Russian Missionary in Japan;" two on Korea—"The Exciting Times in Korea" and "How the Gospel Came to Pang Yeng," by Dr. Horace G. Underwood. One of the most important contributions to this issue is by Miss Belle M. Brain, who tells the story of the Central Presbyterian church of New York and its work—"A Church that Supports Two Stations" and a dozen missionaries. How this is done and what is the result should interest every pastor and missionary leader.

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# Christian Endeavor Service.

REV. HERBERT N. BEVIER

July 24.

**Topic: How to Break Down the Spirit of Caste. James ii: 1-9.**

The Apostle Paul one day in Athens, standing on Mars hill announced the truth, which gave the death blow to the pretentions of caste from his time to ours. He said: "God that made the world and all things therein, hath made of one blood all races of men." Fundamentally the race is one. Christ prayed that they might be one practically. And oneness means equality of opportunity, if not a dead level of uniformity. All men have one Father God and one Master Christ. Why then should one haughtily lift himself above his fellows. The caste spirit is essentially satanic. It is Anti-Christ. It is the heart of Pontfex Maximus reflected throughout society. The Apostle James tells us if we have respect to persons we commit sin.

Caste came in with primitive evil and grew with men's strength until it overspread the earth. It is more organized and established in some nations than others. It is a vast articulated system in India, but its essence is in pride and selfishness and these are wherever man is found. In our Lord's day there was a development of caste in Phariseeism and he attacked it with stern denunciation. "Woe unto you Scribes and Pharisees for ye shut up the kingdom of heaven against men." Thinking themselves holier than others they went about in robes and phylacteries, fearing to touch their humbler brethren lest they should become polluted.

We are told that the hateful organized caste of India is breaking up slowly but surely, yielding to the necessities of modern human intercourse but essential caste, that which stratifies society into higher and lower on social planes and makes distinctions of rank and birth and not those of worth and character and which fails to recognize democracy of soul is still abroad. Wealth draws a line too often over which honest poverty may not step; birth within certain shades of rank cuts off cordial relations with those of blood less blue. There is an exclusiveness based on distinctions of success and sometimes of learning that savors much of caste. The strong despise the weak, the well discredit the sick, the wise look down on those of smaller opportunities, masters patronize their servants, employers wage earners, the classes the masses and so our modern social fabric shows signs of as evident stratification as a geologic river bank.

There is caste in the home, caste on the street, caste in the office, on the market and at the seaside, and we fear sometimes even in the Christian church.

Loyalty to our own denomination is praiseworthy within limits, but is it not quite easy to say, "I'm a

Presbyterian" or I'm a Congregationalist" in such a blueblood fashion as to bring us dangerously near the border? Whenever any body of Christians come to think that they alone are the church when there is respect of persons and therefore sin. In these days of rapid wealth accumulation and fashionable churches—so-called—though this is often an epithet ill-placed, there is constant danger of the growth of incipient caste.

We must distinguish between things that differ. Aspiration is not caste, nor chastened ambition, nor emulation in honor. Absolute equality does not exist. "Who hath made you to differ?" There is a clannishness because of natural aptitudes and a sympathy of temperament that is not caste; all these are compatible with the fullest of unselfishness, for "birds of a feather flock together" and there are natural segregations which will and perhaps ought to occur and yet all dwell together in the "all things common" of a broad and Christian humanity.

We may break down this spirit through patient practice of the law of love, by persistently teaching the principles of the gospel and by emphasizing especially by both precept and example the ideas of the divine fatherhood and the brotherhood of men. If men were trained in the spirit of Christianity they would see that the words of the great teacher, "Ye have one Master, Christ, and all ye are brethren," would forbid anything like human lordship or the spirit of caste pride. It is only by patient discipline in the essential facts of the unity of men and in lowliness of mind on the part of all disciples that the evil can be corrected.

The Sermon on the Mount is all through a protest against the arrogant spirit. The passive virtues are there held up in the beautiful light of their own intrinsic excellence. Meekness, poverty of spirit, righteousness, things that make for peace and purity of heart, all such are the sworn enemies of caste and wherever they are dominant the hateful thing dies.

Wherever true love is, that which "Suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil" caste is doomed. It is a bird of the night, not of the day, a strutting peacock, not a gentle dove. Caste is like the tall weeds that push their poison stems far up above the lovely flowers in our gardens and spoil the beauty of the whole. It is an interloper, a intruder into God's garden of Eden and hinders the full paradise he intends. When it enters the home it drives out the sweet angel of peace and society is bereft of its purest and most pleasurable joys.

Nothing destroys happiness more quickly than caste in the heart. It curses he who harbors it and every one he meets. There is no unadulterated satisfaction in the lordly spirit, nor the exclusive. It is hateful to God, inimical to virtue and hostile to peace. The Christian church should take the lead in the breakdown of caste by making sure that it harbors no elements of it either in profession or practice.

## ISRAEL.

It is strange that the children of Israel do not receive the attention which we ought to give them. Our Lord, the apostles, the first Christians were Israelites. Men who have been brilliant lights in the church were converted Hebrews, viz.: Dr. Franz Delitsch, Dr. Neander, the great church historian, Dr. Philippi, a great Lutheran theologian whose commentary on the epistle to the Romans is well known, Dr. Edersheim, Bishop Scherschewsky in China, Bishop Alexander at Jerusalem and many others who have exercised great influence and activity in the church. In fact when we study the history of the Jewish mission we are impressed not by great numbers, but by the quality of men who left the Jewish religion and earnestly embraced Christianity. There are a host of true, earnest, zealous pastors in the East and abroad, especially in England, who have been previous to their conversion confessors of the Jewish religion, and now so proclaim Christ that thousands are led to Christ by their earnest preaching of the gospel. This fact ought to inspire us to take more interest in the Hebrew nation. The Hebrews as a whole are intelligent, well-educated, sober, men of business, sagacious, moral and good peaceful citizens. We do not find among them many drunkards and criminals.

That the missionary work here is not very successful is partly due to the lack of interest manifest among the various denominations. How many pastors do offer prayers for Israel in their churches? How many are praying for the conversion of the Israelites? Then consider the great obstacle which is in the way, namely, that so many Christians are not living a true Christian life; that so many crimes are committed by nominal Christians; that so many ministers are now publicly ignoring the divinity of Christ, repudiating the miraculous birth of Jesus and look down upon the Bible with critical eyes, in order to disparage its influence and derogate the truth of the word of God.

The Christian churches ought to have more love for the gospel, then they will also love more fervently our Savior, and they will also take more interest in the conversion of the Jews. In Germany, in all the churches prayers are offered in behalf of Israel Sunday after Sunday. In England the evangelical denominations are doing very successful missionary work among the Hebrews. Indeed the missionary work among the Jews ought to keep pace with foreign missions. Alas, the fact is that foreign missions have all the interest of our churches and the Jewish mission enjoys very little of it. In conclusion permit me to say that we ought to love Israel for Christ's sake and because Paul, John and Peter were Jews. Let us study the Bible more thoughtfully and in prayer then we will realize our duty towards Israel, the ancient people of God.

A. M. Lewis.

## CHURCH NEWS.

San Francisco, Ocean View.—Six persons united with this church on confession of faith last Sunday, a father and mother and their four children.

Avalon.—At an impressive and largely attended communion service, the morning of July 3, we had the privilege of welcoming two new members. In the evening, the pastor, Rev. Chas. W. Williams, delivered a patriotic address. The boys of our "Round Table" attended.

Campbell.—Last Sunday the pastor's little son was christened by his grandfather, Rev. W. H. Atkinson of San Rafael, Rev. William Windsor offering the baptismal prayer. The reading room started by the C. E. society mentioned the other week is an assured success. Ninety dollars were needed; $110 was obtained in a few days and $15 more is offered if needed. It will be a great help to our summer fruit workers. The pas-

tor's father and Mr. Woodard of Wisconsin are spending the week on the coast camping.

Pasadena, West Side.—Sunday, July 3, was a bright day in the history of this young church. The morning service was given entirely to the reception of members and celebration of the Lord's Supper. Sixteen were added to the number—half of them on confession of faith. The membership is now 130 and others are expecting to come soon. This church has an important field of work, the only church in this whole quarter of the city. With the coming of the electric R. R. real estate has increased in value and many new homes are building. The Rev. J. A. Holmes and wife have been faithful in pastoral work and are winning their way in every direction. The Sunday-school average was 135 for the first and 155 for the second quarter of the year. A Woman's Union with over 60 members have raised hundreds of dollars for necessary expenses, besides doing nobly for missions. During the pastor's vacation the pulpit will be supplied by Rev. D. D. Hill.

## The Whole World Interested.

It is a matter of sincere congratulation that the sentiment in favor of arbitration is growing. The attitude of the United States upon that question is such as to call the attention of the political world with emphasis to the possibility and practicability of greatly increasing the scope of that growing policy. Russia has been posing as the promoter of the arbitration principle, and we may give her credit for all the good intention she claims; but, in the nature of the case, Russia can never lead very far in that direction. The underlying principles of Russia are at variance with the universal constitution of human nature. Humanity was made to rule itself, not to be ruled. Russia proceeds upon the supposition that humanity was made to be ruled.

The first great task of the world is to popularize human government. If we give full credit to Russia for good intent, we must at the same time carefully note that universal peace from her standpoint means universal Russification. The principles of Russian government which make Russia dangerous to the world is the complete coalescence of the church and state. There is a misapprehension of the true principles upon which the religious and political organizations rest. The religious world is essentially intolerant; the political world is shifting and changing to meet new and changing conditions of growth. Neither Russia nor any other country combining church and state in a single organization can permanently lead mankind. Russia for its root ideas goes back to the Judaistic theories of government, little as it thinks of the Jews.

Our conviction is that on all general moral questions the United States is best equipped to lead. Europe is held back by a militarism like a ball and chain to her feet. Whatever progress she makes must be of a hobbling sort. Militarism is, in a sense, caste. It dominates everything and gives color to all legislation. If the above is correct, the question of the peace of the world is not far from the door of the United States. Our leaders realize, in some measure, this solemn fact, and the policy of the nation has been shaping itself to that idea.—California Christian Advocate.

## The Small College in the System of American Education.

President Gates of Pomona College, this state, recently addressed the National Educational Association at St. Louis on the "Small College," and took the ground that "in these present years a counter reaction is setting in in the minds of American educators toward the small colleges. There is reason for it. The great universities will grow more and more. The detached college is not being outgrown or being supplanted. On the contrary, the best of these are growing at a more rapid rate. The distinguishing features of a college, as contrasted with the university, are too valuable to lose from American life. The college, at its best, is far less exposed to the tendency to foster a narrowly specialized efficiency at the expense of broad and liberalizing culture. American education will not ultimately yield to that subtly fatal temptation. It is just at this point that the American college has found and will retain its own great place." The simple fact remains that at present the university is but a cluster of small colleges, and in an important sense must ever remain so. We contend that the present trend of educational effort is in the wrong direction. The large number of students educated in mass is, and always will be, a mistake. The classes are too large; the personal contact with students on the part of the professors is less than any assignable quantity. In less than a score of years there will be a reaction against the herding together of a large number of students.

The essential and irreparable wrong now being committed against student life is over-specializing. The student that wants to study science as his major can not have any history or philosophy or moral or social science. He must be an ignoramus on everything except his particular object. There is a real tyranny running through the whole system of modern university life. The curriculum is built for professionalism to the exclusion of broad general principles of development. We contend that a young man does not know what he prefers until he is broadly educated.

It may be that under the old regime too much emphasis was placed upon the classical languages, but certainly not on mathematics, not on history, not on philosophy. Let the modern languages come in and particularly English, but the natural sciences should be largely referred to post-graduate work. Laboratory work is not primarily educational, but largely a question of manipulation. The natural sciences belong to the later utilitarian period of study.—California Christian Advocate.

A daughter of the late General John B. Gordon married a Maine man and now lives in that State. When she broke the news of her love affairs to the general, he said, in assumed surprise: "What! marry a Yankee?" She replied: "Well, father, you have been preaching reconciliation between the North and the South ever since the war, and I am simply carrying out your teachings."

A cloud-burst in the vicinity of Mitchell and Heppner, Ore., July 11, did much damage, destroying homes, crops and stock. The disaster at Heppner last year prepared the people, who made good their escape before the wall of water overtook them. So far only two deaths have been reported. But almost the entire town of Mitchell has been swept away.

Bishop Asbury held the first Methodist Conference in the State of Kentucky in 1790. A gavel was made many years ago from a piece of the wood taken from the house where that Conference was held, which has been used in three General Conferences of the Northern Methodist Church and one in the Church, South.

Longevity as recorded in the Bible is without a parallel in ancient or modern writings. Adam was 930 years old when he died, Seth 912, Enos 905, Cainan 910, Mahalabel 895, Jared 962, Enoch 365, and "was not for God took him," Methuselah 969, Lamech 775, Noah 950, and Shem 500.

## Joe's Sacrifice.

It was a July day; a day when the sun-baked plains of Nebraska lay barren and waste. The alfalfa, which in early spring grew so luxuriantly, gave small promise of a second cutting. The hot winds, against which irrigation and good husbandry were alike unavailing, had swept over the plains, and the fields of grain lay barren and waste. On the banks of a river some trees threw a grateful shade, but, with this exception, on those great stretches of sandy soil the cactus, the soap-weed and the wild sunflower were all that remained.

In the midst of this wild waste, where the shadow of a small sod house cooled the sun's fierce heat, were a boy and his dog. To Joe, when but a child of three years, an uncle for whom he was named, had given this splendid St. Bernard, and the dog, with the instincts of his species, had, from the first, considered the child his especial care.

By courtsey California Christian Advocate

When, the following spring, the Sander's family, in a great covered wagon, moved to Nebraska, the dog went with them and here, where Mr. Sanders built his two-roomed sod house, he did not forget that near it must be placed a comfortable kennel for Hero. Busy with the cares of frontier life, both father and mother felt that with the dog as protector their boy was safe.

They would wander away together, where Joe could pluck the pure, white stems from the soap-weed, gather the bright cactus flowers or chase the rolling tumble-weed and the childish feet would always be guided safely home again. As Joe grew older, his love for Hero became stronger and the dog returned it with a devotion almost human. Now that Joe was seven, with Hero harnessed to his dog-cart, they would go on and on until they came to the woods, or where they could see the stage that made weekly trips from the railroad miles away. On these journeys Joe sometimes wondered if he loved Hero better than he did his father and mother, but when this thought crept into his heart, he put it away instantly, for it seemed very wicked. On this morning, however, his father was sick; his mother was sad with weeping; Joe had been telling Hero of the gloom and sorrow that had seemed to settle on their home, then, with his head pillowed on the dog's shaggy neck, he lay in the shadow, fast asleep.

"Hello, Joe!"

Suddenly awakened Joe started up in happy surprise at seeing a boy standing near

"Why, Jack Granger, how you skeered me!" said Joe.

"Didn't I, though," replied Jack, "but why don't you ask me what I cum fur?"

"What did you?" asked Joe, "'taint mail day?"

"Nop," replied Jack. "You guess."

"Mayby—there's comp'ny come," ventured Joe.

"Nop; I'll tell you," said Jack; "ther's city folks come down there by the river to camp."

"Is there?" asked Joe.

"Yep," returned Jack, "and they want some things from our house and I cum fur your dog-cart to carry um over. Ken ye go?"

"I reckon," said Joe, "I'll ask ma."

Joe went into the house but soon returned and said: "Yep, I ken go."

Hero was soon harnessed to the dog-cart and the boys took turns in riding or walking until they reached Jack's home. Here Mrs. Granger, coming to the door, said: "I thought you'd help Jack carry the things over. How's your pa and ma?"

"Pa's sick," said Joe.

"Not very sick, is he?" inquired Mrs. Granger.

"I reckon he is," said Joe, "cause he stays in bed all the time, and my ma, she cries."

"Well, now that's too bad," sympathetically said Mrs. Granger. "I hope 'taint the fever!"

"I don't know," said Joe," but he's awful sick and don't say nothing to nobody."

"You don't say!" exclaimed Mrs. Granger. "Well, while you boys take these things over to the folks on the river, I'll go down and see how your pa is; maybe I ken help your ma some."

The things were soon packed in the dog-cart and the boys started for the camp. Arriving there the "city folks" came out to see them. There were a man, his wife, a boy of six years and a girl about ten. The children never having seen a dog harnessed and drawing a cart, were much interested. When the cart had been relieved of its load, each in turn had a ride, and when Master-six-year-old discovered that he could hold the lines and do the driving himself, his delight knew no bound.

"Oh, papa! isn't this the nicest, biggest dog you ever did see? I wish we had one," said he.

"And, papa," cried the little girl, "we could ride every place in this little wagon!"

"Is he cross?" asked the father, "and does he ever bite?"

"Oh, no, sir," said Joe, "Hero's the very best dog there is."

"Well, what will you take for him, my little man, will you let me have your dog if I give you twenty-five dollars?" he said, as he held up the money in bright five-dollar gold pieces.

Joe only shook his head.

"Not sell him for twenty-five dollars!" exclaimed Jack. "That's a heap o'money, Joe, moren' all your pa'll git off'n his hul ranch this year."

"I won't sell my Hero; I love him best

of all!" said Joe, and getting into the cart he turned his face homeward.

The afternoon was well spent when Joe opened the kitchen door and stepped in. The house was very still and in the room beyond, his father's pale face among the pillows could be clearly seen. Mrs. Sanders hearing him came out. "You're back," she said in a whisper; then after a minute she continued: "Your pa's worse. I'm afraid he's going to die, and yesterday he said I mustn't send for a doctor when we ain't got no money to pay him."

Joe fastened his frightened gaze on his mother's anguished face, then glanced at his father, still and unconscious, in the room beyond. A pain keener than he had ever known rent his childish heart, and oh! to know that the city man had offered him lots of money for Hero. Could he—could he let that man have his dog? No, he could not.

He went out and in sobs told Hero the whole pitiful story. The struggle was long and hard, but when Joe's little eyes closed in sleep that night, he had decided whether he loved father or Hero best. Waking early the next morning, without waiting for breakfast, Joe slipped from the house, harnessed Hero to the little cart and was soon on his way to camp. When he reached it he said, "Please, sir, I'm going to sell Hero."

"What, my little fellow, are you going to sell your pet?" asked the man.

"Pa's awful sick," said Joe.

"And you're going to sell your dog to help?" he inquired.

"Joe nodded his head. With all his determination to be brave he could not trust himself to speak.

"Well, you're a noble little fellow," he said, giving him the money and adding to the amount another twenty-five dollars.

Joe took the money and thanked the man who helped him, put it securely in his pocket, then going to Hero he told him he must stay with the little girl and boy and not come home any more; then with one arm round the dog's neck, he sobbed, "Good-bye, Hero," and giving the lines into the man's hands he turned his face away and walked slowly homeward.

"Ma, I sold him," said Joe.

"Sold who?" asked Mrs. Sanders.

"Sold Hero. The city man give me this for him," said Joe, handing her the money, "and it's to make pa well."

Mrs. Sanders looked at the fifty dollars, knew what it might mean for the sick man; knew, too, what it must have meant to the dear child to have parted with what he so dearly loved. She took him in her arms and kissed him again and again, calling him her own, dear, brave little boy.

The long days dragged slowly by. Under the doctor's care the father improved, but oh, so slowly. More than a month had passed before he could again step outside the door. Then he saw the kennel, but Hero was not there. As he passed it, he said to Joe, "Where's Hero?"

"I sold him, pa," the child replied.

"You sold him?" asked the bewildered father.

"Yes, when you was sick, I sold him to make you well," said oe.

Then the truth of how the money to pay the cost of his long illness and the many comforts he had known, dawned upon him. Folding his child in his arms, he said huskily: "God bless you, my boy. Some time I may prove to you that you made a wise choice."

And Joe was content for he knew he loved his father best.

## Sunday-School Lesson.

Edwin Francis Brown.

Lesson IV. July 24

### Jehosaphat's Reform. 2 Chron. xix: 1-11.

Golden Text: "Deal courageously, and the Lord shall be with thee good" (II Chron. xix: 11).

DAILY HOME READINGS.

M. A Good King (II Chron. xvii: 17-10).

T. Jehosaphat's Reform (II Chron. xix).

W. Refuge in Trouble (II Chron. xx: 1-13).

T. Deliverance (II Chron. xx: 14-24).

F. Impartial Judgment (Deut. i: 9-18).

S. According to Deeds (Rom. ii: 1-11).

S. Reward of Righteousness (Isa. xxxiii: 13-24).

INTRODUCTORY.

Jehosaphat had made a fatal blunder. Ahab, king of Israel, was one of the most wicked kings that ever sat upon a throne, yet Jehosaphat "made affinity" with him, and helped him conduct an unsuccessful war against the Syrians. The effects of that unholy alliance were seen in Judah's history for many years. Jehoram, his son, married Ahab's daughter, and under her spell he wrought evil continually.

EXPOSITORY.

Vs. 1-3. Ahab and Jehosphat had joined forces to take Ramoth-gilead, a city east of the Jordan, previously captured by the Syrians. The undertaking ended in failure and in the death of Ahab. It was then that Jehosaphat returned in peace, or rather in safety, to Jerusalem.

It was a most pertinent question asked by Jehu, the seer and prophet, "Shouldest thou help the ungodly?" To the form of worship established by Jeroboam, and maintained by his successors, Ahab had added the worship of Baal. To form an alliance with him under such circumstances was an affront to God, as well as a political blunder. Jezebel, the wife of Ahab, was really the dominant personality in Israel at the time, and her name was a synonym for all that was wicked and diabolical in human government. That Jehosaphat had linked himself with such persons was enough to bring the divine wrath upon him.

Apart from that transaction, however, his reign had been righteous and prosperous. He had walked in the ways of Asa, his father, and had worked for the overthrow of idolatry among his own people.

Vs. 4-11. The lesson he had learned and the rebuke received had been sufficient. The king thereafter devoted all his energies toward the building up of the internal affairs of Judah. He had, in the earlier days of his reign, provided competent instructors in the sacred laws and usages. He now sought to establish a better judicial service. Wise and good men from representative classes were selected for that important branch of the government. Certain things they must always remember, namely: (1) There was no iniquity or lack of equity on the part of God; (2) there must be no partiality or favoritism; and (3) there must be no taking of gifts,—certainly ideal conditions for the adjustment of human affairs. Probably the duties of that Jerusalem court were confined largely to the review of the decisions of the lower courts "concerning manslaughter and the conflict of laws."

SUGGESTIVE.

1. Alliances with wicked persons, even for good purposes, do not win divine favor.

2. "A change of conduct may cause the withdrawal of God's wrath."

3. All true reform must begin, continue, and end in righteousness and justice. It must, likewise, embrace rulers, courts, and people.


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### Optimism a Creed.

Although Dr. Wendell Holmes never practiced medicine, those who knew him intimately say that he cheered more sinking invalids, cured more sick people, and did more good, even from a medical standpoint, than many of his young physician friends. The secret of his power lay in his overflowing cheerfulness and kindness of heart. He scattered "flowers of good cheer" wherever he went. With him optimism was a creed. "Mirth is God's medicine," he declared; "everybody ought to bathe in it. Grim care, moroseness, anxiety—all the rust of life—ought to be scoured off by the oil of mirth." Everywhere, and on occasions, he emphasized the value of cheerfulness. "If you are making a choice of a physician," he said, "be sure you get one with a cheerful and serene countenance." For the sunniest of his disposition the genial optimist gave credit to his childhood's nurse. She it was who taught him never to dwell on unpleasant incidents. If he hurt his toe, or skinned his knee, or bumped his forehead, she would not hold his mind on the hurt by pretending to punish the floor or the chair, or whatever he had fallen against, but would immediately claim his attention for some pretty object, or charming story, or happy reminiscence. He began to store his sunshine in youth, and all through the years of his long life he scattered it wherever he went. If you want to be happy, and to make others happy, be cheerful.

### Death in the Pot.

In walking through the fields near the mission I chanced upon a small black earthen pot containing a copper coin and dried herbs. Believing it to be an offering to some god, I carried it back with me. A number of natives happened to be about to whom I showed the treasure, but I was surprised at their looks and the seeming ignorance they displayed when I asked them about it.

Some one of our faithful servants saw me with it and, in dismay, cried out: "O! don't touch it! Don't touch it! Trouble will come to you if you do." I soon learned that my harmless-looking pot was supposed to possess great virtue. It was an idol presented to the "god of the wind" by some sick person, to the end that the said god would remove the disease. Woe to that person who tampers with these idols, for the offended god will in all probability cause the disease to cling to him as a just punishment for interference!—Mrs. Louise Shields, Missionary at Loanda, Angola, West Africa.


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### Never Swear.

1. It is mean. A boy of high moral standing would almost as soon steal a sheep as swear.

2. It is vulgar—altogether too low for a decent boy.

3. It is cowardly—implying a fear of not being believed or or obeyed.

4. It is ungentlemanly. A gentleman, according to Webster, is a genteel man—well-bred, refined. Such a one will no more swear than go into the street to throw mud with a chimney-sweep.

5. It is indecent—offensive to delicacy, and extremely unfit for human ears.

6. It is foolish. "Want of decency is want of sense."

7. It is abusive—to the mind which conceives the oath, to the tongue which utters it, and to the person at whom it is aimed.

8. It is venomous—showing a boy's heart to be a nest of vipers; and every time he swears one of them thrusts itself out from his head.

9. It is contemptible—forfeiting the respect of all the wise and good.

10. It is wicked—violating the divine law, and provoking the displeasure of Him who will not hold him guiltless who takes His name in vain.—Selected.

### Unwarranted Interference.

Many a faithful minister has been removed from his charge by the unwarranted interference of one officious man or woman. The church prospered, the people were satisfied, but one person given to change became restless and began to whisper. The whisperer is seldom worthy of belief. He whispered that the young people desired a change, that the people were all talking about a change, that several persons had asked him if they could not have a change, that the finances were running behind, and unless they should soon get a preacher who would attract outsiders the church would be hopelessly in debt. One whisperer can make a world of trouble.

Every day should be sacred. There should be no break between Sabbaths. The cable of divine motive should stretch through seven days, touching with its sanctifying power every hour of every day.—Bishop Vincent.

## TRAINING THE DAUGHTER TO THINK.

Scholarship is a purpose commonly held in the school and college for boys. Although not one boy in a thousand will become a scholar, yet it is well that the purpose is general. If one boy in a thousand becomes a scholar, one girl in ten thousand becomes a scholar. Small is the chance that my boy will become a scholar, and so infinitesimal is the chance that my daughter will become a scholar that I have the right, and, perhaps, am bound by the duty of eliminating it from my calculations. But if my daughter can not become a scholar, there is one thing which my daughter may become; she may become a thinker. It is as much more important as it is more probable. For the opportunities for the use of scholarship are few, sporadic; but the opportunities for the use of the power of thinking are constant. In no better way can I prepare my daughter to undertake the joys and responsibilities of the headship of a home, either for herself alone or for herself in combination with others, than by making her a thinker. The appreciation of others' needs is most readily secured by thinking. Wise thoughtfulness saves, or helps to save, one from selfishness. Effective economy, or economic efficiency, is the result of discrimination, and discrimination is a form of thinking. Aattention to details is primarily an intellectual quality. The largeness of conception which my daughter should embody in her life in the home represents the power of thought. Therefore, I wish my daughter to think.—Dr. Charles F. Thwing, in Harper's Weekly.

### A Way Out.

However perplexed you may at any hour become about some question of truth, one refuge and resource is always at hand: you can do something for some one besides yourself. When your own burden is heaviest you can always lighten a little some other burden. At times when you cannot see God, there is still open to you the blessed possibility of showing God; for it is the love and kindness of human hearts through which the divine reality comes home to men. There may be times when you cannot find help, but there is no time when you cannot give help.—G. S. Merriam.


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